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the aid of all, and not merely a selected class or two, of the ancient theorists. The past hundred years have seen considerable progress toward that goal. This latest movement goes astray because it ignores a large part of the evidence. But it has emphasized defects of previous theory and contributed some positive advance. In a few years more its chaff will have been blown away, its few grains of wheat garnered, and sanity will have returned. Some happy Egyptian find may come to our aid. Our successors, if not we, will have recovered a little more of Greek poetic form.

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ΟΠΠΙΑΝΟΥ ΚΥΝΗΓΗΤΙΚΑ. *Oppien d'Apamée, La chasse*. Édition critique par PIERRE BOUDREAUX. Paris: Librairie Honoré Champion, 1908. Pp. 150.

This new critical edition of the *Cynegetica* forms Vol. CLXXII of the *Bibliothèque de l'École des hautes études*. It is based upon a new collation of all the known extant MSS with one exception. The Introduction contains a bibliography of editions (both of the poem, and of the paraphrases and scholia) and of critical works; also a list and description of the MSS, and a classification of this material. The text is accompanied by a full *apparatus criticus*, and followed by indices of proper names and animals.

The editor thinks he discovers two families ( $x$  and  $z$ ) in the MSS tradition. The former is traced to an *édition de luxe*, the latter to a learned edition of the poem accompanied by a paraphrase or running commentary; this latter text was revised, and defaced by arbitrary conjectures and substitutions. This tradition, however, is blurred: in the larger part of the first two books the MSS show the effects of "contamination." The conclusion is that the two families are equally serviceable; the  $z$  family is less trustworthy; the  $x$  family represents the "traditional" text: if the readings of the two families are intrinsically equivalent, the  $x$  family is to be preferred. The argument is enforced usually by cogent examples, but a more elaborate treatment is needed to insure conviction. Remembering the value of so-called inferior MSS revealed by the papyri, we cannot feel that in such a complicated situation as the editor discovers his text should be determined very largely by a theory of MSS tradition. In such a case a critical apparatus is hardly complete unless it is made into an interpretative commentary: when we learn in i. 267 that four MSS of the  $x$  family read *κόρσας*, and that the editor follows the majority in reading *κεφαλάς*, we are in no position to appreciate the two readings until we know the practice of the MSS in the matter of substitutions, and until we are informed about the diction of the poet, of the

literary type, and about the metrical factor involved in the question. An accurate collation must, however, be the basis; granting the accuracy, our indebtedness to the editor for his new collation is not diminished by his failure to establish what seems to us indispensable to a satisfactory text.

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*Fragments from Graeco-Jewish Writers.* Collected and edited with brief Introductions and Notes by WALLACE NELSON STEARNS. Chicago: The University of Chicago Press, 1908. Pp. 126. 75 cents net.

Professor Stearns has done a real service to students of Hellenistic Greek by collecting from early Christian writers these curious Greek fragments from the hands of Jewish authors otherwise little known. The collection is not large; only twelve writers are represented; but these fill an important place in history, for they wrote for the most part in the days when the Septuagint version was in the making, and give us new glimpses of both the form and the substance of the Graeco-Jewish literature of the three Ptolemaic centuries. Most of these fragments are preserved in the *Praeparatio Evangelica* of Eusebius, and they deal for the most part with early Hebrew history. Demetrius, Eupolemus, Artapanus, Aristéas, Malchus, and Thallus are the historians, Aristobulus represents philosophy, and Philo, Theodotus, and Ezekiel are the poets. Professor Stearns' notes and introductions add much to the interest of these texts, but an index at least of proper names would have greatly increased the usefulness of the collection.

EDGAR J. GOODSPEED

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*The Influence of Plato on Saint Basil.* By THEODORE LESLIE SHEAR. Johns Hopkins Dissertation. Baltimore: J. H. Furst Co., 1906. Pp. 60.

Mr. Shear treats his subject under three heads: "Theology and Ethics;" "Philosophy;" "Language." He is of the opinion that Basil is dependent upon Plato for no part of his theology, but that the similarities which may be observed are merely points where Plato and Christian doctrine coincide. In the field of ethics there is more opportunity for Basil to borrow from Plato and definite parallels are cited. In the section on philosophy the chief topic discussed is the relation between Basil's *Hexameron* and the *Timaeus*. Our author concludes from resemblances not only of thought but also of language that the *Timaeus* was one of Basil's chief sources. The section on language is